

THE NUR AFSEAN

PUBLISHED EVERY FRIDAY.

Vol. XI

LUDHIANA:—May 24th, 1907.

No. 21

FOREIGN TELEGRAMS.

London, May 18.

The Times Paris correspondent says that it is stated in diplomatic circles that the Russo-Japanese treaty is likely to be finally concluded within a week or ten days and the Franco-Japanese treaty about the same time.

London, May 17.

Terrorist robberies are occurring in Russia almost daily.

A band attacked a mail van at Nodz, killing and wounding four Cossacks and policemen and escaping with two thousand roubles. A Cossack patrol arrived a moment later and dashed into an adjacent cotton mill and shot down the workmen indiscriminately killing fifteen and wounding over thirty.

A band to-day attacked a railway office in Warsaw and killed and wounded six soldiers who were on guard. They escaped with ten thousand roubles. The soldiers, replying to the assailants, killed and wounded seven customers.

Both these affairs occurred in the centre of the city in broad daylight.

London, May 18.

A telegram from Washington states that Mr. Thomas O'Brien, United States Minister at Copenhagen, will succeed Mr. Wright, as Ambassador at Tokio in September.

Prince Fushimi has been entertained at luncheon by the Edinburgh Corporation.

London, May 17.

M. Nelidoff, Russian Ambassador to Paris, has been appointed first Russian delegate to the Hague Conference and will probably be elected President.

London, May 18.

The Spanish infant prince was baptised with elaborate pomp.

There was a long procession to the chapel of sponsors, princes, foreign representatives, and grandees. Cardinal Sancho officiated.

King Alfonso decorated the Prince with the order of the Golden Fleece and other orders.

A telegram received in St. Petersburg from Teheran states that serious disturbances have occurred at Tabriz, Resht, Karman and Shiraz the people calling on the Shah to confirm the constitution.

Captain Claude Bayfield Stokes has been gazetted Military Attache at Teheran.

Lord Curzon has appealed to the Corporation of the City of London for money contributions for the proposed Olive Memorial.

London, May 19.

The death is announced of Mr. Conger, formerly American Minister to China.

London, May 20.

The Times Peking correspondent telegraphs that the development of the anti-opium movement is encouraging, as the use of opium is becoming unfashionable.

The last opium den in Peking has been closed on Friday.

Japan has placed orders in America to the value of twelve million dollars for the equipment of the South Manchuria Railway.

High prices have been paid to ensure rapid delivery.

M. Stolypin revealed to the Duma the arrest of twenty-eight revolutionaries who are alleged to have plotted to enter the palace and assassinate the Tsar and also the Grand Duke Nicolas and the Premier.

The Duma passed a resolution of joy at the escapes and of indignation at the plot.

A demand for an eight hours' day has culminated in a lockout of fifty thousand men of the building trade in Berlin, beginning to-day.

Fifty thousand more will probably be idle.

The Countess of Minto returns to India early in July.

Lala Lajpat Rai is at present lodged in the house of the Superintendent of the Jail at Mandalay, being under the immediate care of that officer.

London, May 21.

The Spanish Minister of Marine announced increased Naval Estimates.

They provide for the construction of three battleships of fifteen thousand tons and several submarines besides the renovation of dockyards.

The French cruiser *Chaney* has gone aground on Saddle Island in the Mergui Archipelago.

The crew has been saved.

The cruiser *Olger* left Shanghai to assist.

The warships *Brix* at Nodasaki and *Endreacastore* at Yokohama have been ordered to proceed to the assistance of the *Chaney*.

A bomb was thrown at a group of police officials in Odessa killing two and injuring many passers by.

After this gangs of "The Black Hundred" ran through the streets mercilessly beating people. One hundred persons were seriously injured.

Reuter's correspondent at Tientsin telegraphs that the Imperial Customs officials have seized eight thousand rifles and five thousand bayonets intended for revolutionary purposes which had been imported by a European firm.

A delegation representing London University are visiting Paris as the honoured guests of the Municipality.

M. Pichon attended a luncheon given in their honour at the Hotel de Ville and toasted their British Majesties and the *entente* in most cordial terms.

The Pope has issued a decree entrusting the revision of the whole of the Vulgate to the Benedictine order.

Allahabad, May 21.

Advices from Kandahar state that the Amir arrived at that city on the 12th inst, and intends to remain there for a fortnight or three weeks.

A telegram from New York states that experts forecast that the winter wheat crops of the United States will be 166 million bushels below last year.



EDITORIAL NOTES.

The following short article from the Literary Digest is well worthy of comment.

"Many people are unwilling to accept Christianity because they are unable to understand its dogmas. Their attitude, from the point of view of the modern Christian believer, is illogical and untenable. Father Searle, of the Paulist Community, New York; who deals with this question in *The Catholic Word* (January), insists that the element of mystery is inherent in religion, and that faith in the incomprehensible is 'an eternal necessity' for humanity. 'Even in matters of pure intellect,' he says, 'we become conscious of limitations which seem insuperable.' Is it, then, unreasonable to suppose that 'there are regions of thought from which in our present state, at any rate, we are utterly excluded?' Father Searle continues:

"There are many things which children do not understand, but wish to, which we understand but can not explain to them. They are continually asking 'Why?' and 'How?' and we can give no explanation that they would understand. Fortunately they do not press their questions, but pass to something else. But, however much they might insist, or however little we could explain, we should still have to instruct them in what they ought to know.

"Is it not, then, equally probable, to say the least, that God should instruct us, His children, in some matters unintelligible to us? For it is important that we should know them. For instance.... how necessary it is for us to know that we can save our souls if we will: and our will is free; and yet, from the very nature of God we see that He must know whether we shall actually save them or not. The two together are incomprehensible to us. The simple, easily understood doctrine would be that God predetermines the salvation or damnation of each one of us, without regard to our own actions, and that we have no chance to work out our own salvation. But if we really believed this, we would not try to save our souls or to practise virtue. Here, therefore, an incomprehensible mystery must be revealed to us, and we must believe it, or fall into despair or indifference.

"It is, then, necessary that there should be mysteries in religion. Some things we must know in order to save our souls and attain the destiny for which God has made us, which seem to our limited reason incomprehensible or inconsistent with other things which we do know. And there are many things which, though not absolutely necessary, it helps us to know, without understanding them.

"The amount of the matter, then, would naturally be, and actually is, that God reveals to us what in His infinite

wisdom He knows will be profitable for our salvation. It is, of course, probable that in some matters He may also intend simply to give us the merit of faith, which is the ground of all supernatural virtue and most pleasing to Him. But still we may say that this can not be the whole reason for His mysteries; that one great reason for His not explaining Himself is that He can not completely do so..... This may sound like a denial of His omnipotence, but it is not, in any proper sense. The difference between the Creator and the creature is not temporary, but eternal; not accidental, but essential. In other words, God can not do what is contrary to His own essence and His own perfection. To make us understand as He does would be to make us equal to Himself. But this can not be. God is one, there can be no other. God, the Father, Son, and Holy Ghost, is from eternity; uncreated, and impossible to be created. The Creator can not make a creature who can know Him as He knows Himself.

"Faith in the incomprehensible is, then, in a general way, an eternal necessity for us. The finite creature must always have something beyond its reach; something for which even the light it can receive from God will not be sufficient. But that will not be a cause for discontent; for in that light it will recognize most clearly its own necessary limits. The cause of our discontent here in this matter is that we do not so clearly recognize them. It is very important that we should."

From the point of view of Protestantism, there might be some exception taken to the expression of the sentiments above quoted, but their inward meaning must appeal to all Christians. Man knows that, as he becomes acquainted with God and with divine things, there are thousand of facts which he knows to be facts, which yet he can prove to no one but himself.

THE CHILD IN THE GARDEN.

BY HENRY VAN DYKE.

When to the garden of untroubled thought
I came of late, and saw the open door,
And wished again to enter, and explore
The sweet, wild ways with stainless bloom inwrought,
And bowers of innocence with beauty fraught,
It seemed some purer voice must speak before
I dared to tread that garden loved of yore,
That Eden lost unknown and found unthought.

Then just within the gate I saw a child,—
A stranger-child, yet to my heart most dear,—
He held his hands to me, and softly smiled
With eyes that knew no shade of sin or fear:
"Come in," he said, "and play awhile with me;
I am the little child you used to be."

In April *Atlantic Monthly*.

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HOW TO COME TO JESUS.

By Rev. Theodore L. Cuyler, D. D.

Among the vast number who see this paper may be some who are agitating the most vital of questions: "What shall I do to be saved?" To this question there is but one answer—"Come to Jesus." "Very true," you may say, "but how shall I come?" Open your New Testament, and read what the blind Bartimeus did. He rose up, flung aside his ragged garment, and hastened to the Saviour who called him—just as that Saviour is now calling you. That poor beggar believed in Christ, therefore went to him; but all that his faith could do was to put him into Christ's hands for healing. The uttermost that your faith can do is to put you into connection with that Divine Jesus who died to atone for your sins, who pardons and bestows eternal life. The Holy Spirit is pressing you right up toward Jesus Christ. "The Spirit and the bride say, Come."

"Must not I pray?" Yes; and the more direct your prayer, the better. Bartimeus knew just what he wanted; and that was restoration of his sight; that was what he asked for. In the same way must you come and ask Jesus Christ to forgive your many sins and to cleanse your polluted heart. The old must come out before the new can come in. Open your heart's door, as it were, and invite Christ to enter and do that cleansing work. He declares that to as many as receive him, he gives the right to become the accepted children of God. No prayer that is not honestly sincere will be of any avail. It will be a perfect mockery for you to ask Jesus to make you what you are refusing to become. The drunkard who should pray for divine help to reform with a bottle of whiskey in his hand, would not be more inconsistent than for you to beg Christ to make you what you do not want to be, and what you are not striving to be.

In salvation, two are concerned—you and your Saviour. Therefore when you pray, do your utmost to answer your own prayer. Put your prayers into practice. Christ demands obedience to himself, and that is the very core of Christianity. Whatever he bids you—through your Bible and through your own conscience—to do, begin to do immediately. No profane man can be forgiven until he stops swearing; no tippler can be saved until he stops drinking. As no man can serve two masters, you must stop serving Satan before you can serve Jesus Christ. He demands honest repentance, and that means a great deal more than sorrow for sin; it means that you throw your favourite sins overboard, and make sincere and earnest endeavour to serve Christ as your new Master.

Again let me emphasize that word "obedience" to Christ's commandments. When on earth His usual style of calling men to discipleship was—"Follow me!" he says

that to you now. He also says: "Learn of me;" and how does a child learn to talk but by imitating its parents, or learn to walk but by using its limb? Begin to obey Christ in the first thing that comes to your hands. During a revival in a certain church, a man who was under deep and distressing conviction of sin, saw a neighbor in the congregation whom he had wickedly injured; he called the neighbor out into the vestibule, and humbly asked forgiveness; he came back with a light heart. He had obeyed the voice of Jesus in his own conscience, and had got a blessing. That was a right step, and it proved to be a decisive step. Practice in the same direction that you pray. Don't try to copy anybody else's experience, or stake your hope of true conversion on anybody's telling you that you have become a Christian. Bartimeus did not need to ask his neighbors whether he could see; he knew that the old darkness had given place to a marvelous light. No physician can convince a rheumatic patient that he is cured until the old and tormenting ache has gone out of his limbs and he has become entirely free from pain.

My friend, you have got to be in dead earnest if you expect to become a genuine Christian. Probably you have often thought about religion; probably you have, in the past, made some good resolutions and offered some prayers. You made no headway because you were holding fast to your sins and were unwilling to cut loose from them. I have seen a steamer at the wharf start its engine, and while the propellor was churning the water at the stern the vessel did not move. A stout hawser held it to the pier. As soon as that rope was cast off, the steamer started. It is of little matter what may be the sin or sins that hold you back, so that they keep you from coming to Jesus and making a sincere surrender of yourself to him. Cost what it may, repent. You cannot cling to your sins and cling to the Saviour, too. Up to this time you have failed to become a better man or woman because you never sincerely cut loose from your old sinful ways and laid honest hold on the Son of God.

The Holy Spirit may be striving with you. That is indeed a great mercy. Co-operate with the Spirit. At the point where the Spirit presses upon your conscience to take a step, or to perform a duty, right there you must yield. When Jesus Christ pressed on the young ruler to quit his estate and come and follow him, the young man drew back because he would not cut loose from his selfishness. He made the great refusal and went away "sorrowful"—or, as it may be read literally, "with a cloud on his brow." Compare him with Matthew, the tax-collector, who promptly quitted his business, and won his place of immortal honor in the forefront of the New Testament: "He left all, rose up, and followed Jesus." He found an almighty Friend, a new life of glorious usefulness, and an



everlasting crown. So may you, if you will be done with trifling, be done with postponing, be done with half-way work, be done with grieving the loving Spirit, and give your whole heart to Jesus.

A MUTE APPEAL.

In the life of Jas. Chalmers, of New Guinea, an incident occurred which has not, so far as we know, appeared in print, but is well worthy of being recorded. It is given us in a letter from Mrs. de Selincourt, of the London Mission Society, who heard it from Chalmers himself.

Chalmers had invited the chiefs from the interior to come to a feast at Port Moresby on New Year's Day and remain a week, during which Gospel meetings were held daily. One chief, who lived three days journey up the Fly River, was deeply impressed and asked for a teacher to be sent to his people. Chalmers promised that as soon as one arrived from the London Missionary Society's Training College at Raratonga he should be sent. Three months later, taking the teacher with him, he reached the chief's village, and found the people gathered on bended knees, looking up silently into heaven. Expressing surprise at finding them in this posture, Chalmers remarked that he had never before seen any rite of this kind in New Guinea; whereupon the chief replied: "We never did so until I went to you and heard of the white man's God who died for love of men. Since then I have told my people to ask every night that you might not forget your promise to send us a teacher; and as I could not remember the words of your prayer, and feared that we might offend the Great Spirit by using wrong words, I told my people they had better simply look up and God would read their hearts."

How this dumb appeal of the heathen world should appeal to us Christians, even as it must appeal to the heart of Him who so long ago lay down His life for the sins of the whole world, and who is waiting to see of the travail of His soul that He may be satisfied.

A JEWISH TRIBUTE TO CHRISTIANITY.

—In his article on "Christianity" in the fourth volume of the "Jewish Encyclopedia," Rabbi Kaufmann Kohler, president of the Hebrew Union College, Cincinnati, declares that "the providential mission" of Christianity was "to offer to the great Gentile world the Jewish truth adapted to its psychic and intellectual capacities." In elaborating this thought, the rabbi gives a purely rationalistic interpretation of the personality and teachings of Jesus; but to Christianity itself he pays the following remarkable tribute:

"Christianity, following the matchless ideal of its Christ, redeemed the despised and outcast, and ennobled suffering.

It checked infanticide and founded asylums for the young; it removed the curse of slavery by making the humblest bondsman proud of being a child of God; it fought against the cruelties of the arena; it invested the home with purity, and proclaimed.....the value of each human soul as a treasure in the eyes of God; and it so leavened the great masses of the empire as to render the cross of Christ the sign of victory for its legions in place of the Roman eagle. The 'Galilean' entered the world as a conqueror. The church became the educator of the pagan nations; and one race after another was brought under her tutorship. The Latin races were followed by the Celt, the Teuton, and the Slav. The same burning enthusiasm which sent forth the first apostle also set the missionaries aglow, and brought all Europe and Africa, and, finally, the American Continent, under the scepter of an omnipotent church.....Christianity is not an end, but the means to an end—namely, the establishment of the brotherhood of man and the fatherhood of God.

There is no denying the unamiability of some professing Christians, yet the sweetest and biggest-hearted people I have ever known were lovers of the Bible, who fed their souls on its truths and shaped their lives on its precepts. And if a man be in good earnest to walk in God's light, he will discover that it shines nowhere so clearly as in God's Book. Dr. Chalmers had been minister at Kilmany for seven years ere he came to a saving knowledge of the Truth; and during that period old John Bonthron, a godly parishoner who was a frequent visitor at the manse, once said to him: "I find you aye busy, sir, with one thing or another; but come when I may, I never find you at your studies for the Sabbath." "Oh," was the answer, "an hour or two on the Saturday evening is time enough for that." The change took place. "I never come in now, sir," said John, "but I find you aye at your Bible." "All too little, John," was the answer, "all too little."

THE CREED OF COLLEGE CLASS.

PRESIDENT WILLIAM DEWITT HYDE, of Bowdoin College, asked a class of sixty students, most of them seniors, to write out their individual creeds. "In these individual creeds," he writes in *The Outlook* (New York), "I asked each man to state as exactly as possible both his belief and his unbelief; and to define, as far as possible, the sense in which he held the things in which he believed and the sense in which he rejected the things he did not believe." President Hyde then reduced these sixty creeds to a composite creed. As he puts it:

"Into this composite creed I put everything which any student had affirmed, except what some one of them had

denied; and each individual principle of the creed was invited to be held together by one; and each point as well as the whole was adopted.

Here is the creed: "I believe in the science as a society as a in Christ as

"I believe through me to God; and try to do God

"I believe work; in what is wrong to service; is lovable in fact that the pure, and not that of the false."

Liverpool been taken the foundation 1207, grant and it is supported by a public service and by a An exhibit pool, a third fourth devoted

denied; aiming in this way to get a class creed to which each individual member would assent. I distributed copies of this composite creed to each member of the class, and invited criticism and amendment. We then spent two hours together in discussing the articles of the creed one by one; making such modifications and concessions at each point as were necessary to secure their unanimous acceptance by the class. At the end of the second hour the creed was adopted by a unanimous vote."

Here is the creed—that of the class of 1903—thus evolved: "I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal.

"I believe in the Bible as the expression of God's will through man; in prayer as the devotion of man's will to God; and in the church as the fellowship of those who try to do God's will in the world.

"I believe in worship as the highest inspiration to work; in sacrifice as the price we must pay to make right what is wrong; in salvation as growth out of selfishness into service; in eternal life as the survival of what loves and is lovable in each individual, and in judgment as the obvious fact that the condition of the gentle, the generous, the pure, and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud, and the false."

Liverpool's Sept-Centenary.—Definite steps have now been taken for the celebration of the 700th anniversary of the foundation of Liverpool. King John on August 28, 1207, granted a charter making Liverpool a free borough, and it is suggested that the occasion should be commemorated by a pageant like that of Warwick, by a great public service of thanksgiving for 700 years of prosperity, and by a review of merchant shipping in the Mersey. An exhibition of Ancient Liverpool, one of Modern Liverpool, a third of the Liverpool School of Painters, and a fourth devoted to education are included in the scheme.

IT'S "GOT" TO BE.

By JAMES WHITCOMB RILEY.

(Copyrighted, 1903, by James Whitcomb Riley.)

"When it's got to be,"—like I always say,
As I notice the years whiz past,
And know each day is a yesterday,
When we size it up, at last,—
Same as I said when my boyhood went
And I knowed we had to quit,—
"It's got to be, and it's goin' to be!"—
So I said "Good-by" to it.

It's got to be, and it's goin' to be!
So at least I always try
To kind o' say in a hearty way,—
"Well, it's got to be. Good-by!"

The time just melts like a late, last snow,—
When it's got to be, it melts!
But I aim to keep a cheerful mind,
Ef I can't keep nothin' else!
I knowed, when I come to twenty-one,
That I'd soon be twenty-two,—
So I waved one hand at the soft young man,
And I said, "Good-by to you!"

It's got to be, and it's goin' to be!
So at least I always try
To kind o' say, in a cheerful way,—
"Well, it's got to be.—Good-by!"
They kep' a-goin', the years and years,
Yet still I smiled and smiled,—
For I'd said "Good-by" to my single life,
And I had a wife and child:

Mother and son and the father—me,—
Till, last, on her bed of pain,
She jes' smiled up, like she always done,
And I said "Good-by" again.

It's got to be, and it's goin' to be!
So at least I always try
To kind o' say, in a humble way,—
"Well, it's got to be. Good-by."

And then my boy—as he growed to be
Almost a man in size,—
Was more than a pride and joy to me,
With his mother's smilin' eyes.—
He gimme the slip when the War broke out,
And followed me. And I
Never knowed till the first's end . . .
I found him, and then, . . . "Good-by."

It's got to be, and it's goin' to be!
So at least I always try
To kind o' say, in a patient way,
"Well, it's got to be. Good-by!"

I have said, "Good-by!—Good-by!—Good-by!"
With my very best good will,
All through life from the first, and I
Am a cheerful old man still:
But it's got to end, and it's goin' to end!
And this is the thing I'll do,—
With my last breath I will laugh, O Death,
And say "Good-by" to you! . . .

It's a got to be! And again I say,—
When his old scythe circles high,
I'll laugh—of course, in the kindest way,—
As I say "Good-by!—Good-by!"

—From Success.

GENERAL LAKE MEMORIAL PRIZE EXAMINATIONS.

A.—For Scripture Knowledge.

B.—For History.

These Examinations are under the control of the Committee of the Church Missionary Society. They are open to all Indians of the Punjab and N. W. Frontier Province, under 23 years of age without reference to sex, sect, or creed. Candidates for the Scripture Prizes must have not studied in a Theological College.

A.—THE SCRIPTURE EXAMINATIONS. 1907.

To be held in July 1907. Properly certificated lists of Candidates, stating their age, religion and Punjab birth, must be sent to the Rev. T. Bomford Tarn Taran on or before June 15, 1907.

SENIOR CANDIDATES are those who have passed the Middle School Standard before August 1, 1906

JUNIORS are those who have not done so. No previous prize winner can compete again in the same Division.

The papers will be set in Urdu. Answers may be given either in Urdu or English.

Passmarks are 33 per cent. on each paper and 45 per cent. on the whole.

SUBJECTS FOR 1907.

SENIORS 1. Isaiah XL—Lxvi. Daniel i—vi.

2. St. Luke's Gospel and the Epistle of James.

3. General Questions on the Old & New Testaments.

JUNIORS 1. Lives of Daniel, Ezra and Nehemiah.

2. St. Luke's Gospel, also by heart, Chapters II.

XV, XXIV.

SUBJECTS FOR 1908.

1. Genesis.

2. St. Mark's Gospel & the Epistle to the Hebrews.

(For Christian Candidates only.)

1. Lives of Jacob and Joseph.

2. St. Mark's Gospel, also by heart, Isaiah,

L, XL. Liii.

Non-Christian Candidates in the Senior Division will be given an average on their two first papers instead of doing the General Paper, which is the hardest of the three; but in case at any time Christian Candidates should take the first four places, an extra prize will be given, equal in value, to the 3rd Prize, to the Highest non-Christian Candidate who has obtained Pass marks. Non-Christian Candidates in the Junior Division will be marked separately and receive separate prizes. The value of the prizes will be—

Senior Division :

Rs. 25, 18, 12, 8.

Junior Division : (Christian)

Rs. 15, 10, 5.

ditto

(Non-Christian)

" " " "

Prize winners also receive a Book and a Parchment Certificate, and all others who get pass marks will receive Certificate with a portrait of General Lake.

Names of any candidates with particulars of place, birth, age to be sent to

REV. T. BOMFORD,
Tarn Taran.

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